

# THE TRAGEDY AND THE IMPERATIVE OF CHRISTIAN EDUCATION IN CHINA

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## The Tragedy

**U**NDER the influence of the Chinese Emperor's reform program of 1897-1898 which followed the humiliating defeat by Japan, there had come a widespread awakening to the value of "Western learning," and everywhere the youth from the best families, hitherto practically untouched by Christian missions, were earnestly asking missionaries to teach them English and the "useful learning."

At a missionary conference at Pei Tai Ho, the seaside resort Northeast of Tientsin, during the summer of 1898—**fourteen years ago**—this significant question, in substance, was discussed, "What shall we do in view of the demand made upon us to teach English and the Western education?" It was brought out in this discussion that at that time everywhere in North China, and the same was true elsewhere throughout the empire, the missionaries were besought by the youth of the best families, the class hitherto unreached, to teach them, and there was much perplexity regarding the response that should be made. Finally a resolution was passed setting forth the situation and stating that the missionaries were unable to turn aside to meet this new opportunity, but strongly recommending that teachers be sent from home to do this work, which could be made self-supporting.

Being engaged in this very work I listened to the discussion with deepest interest. My own assurance that a new day had dawned in China was confirmed and I at least followed the suggestions of the resolution by urging a friend

in America to join me in developing the private school I was then conducting.\* During the nearly two years of teaching which followed, I was more and more impressed with the reality of the awakening of the Chinese of the cultured and leading class to an appreciation of the value and importance of modern education. The earnestness of the students in my school was an impressive object lesson, as was also, later, the high character and unflagging zeal in his study, of my pupil, Yuan Yuen Tai, son of Yuan Shih Kai, now President. It became widely evident that a complete change had come over the mind of China, and that the time had now come when China, thus far slow to move and difficult to evangelize, could be led into a Christian civilization through the means of Christian education to be given the vast body of students who had turned their faces Westward. This student body has never turned back. The many thousands who went to Japan, and who are still going there and to other countries, is an expression of this fact. **All these fourteen years they have been open to us and actually seeking our aid.**

The facts regarding the opportunity presented to Christian missions through this educational renaissance although more widely known are no clearer and no more emphatic now than they were in 1900. Before leaving China in April, 1900, I said, "I feel the same desire to return home now to tell of the opportunity for Christian education in China that once I felt in coming out to serve in China," and reaching America my constant theme in public address and private conversation, in season and out of season, was that the op-

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\*I had in 1898 in connection with other work a private school in Tientsin, where I was teaching English and elementary branches to twenty-seven young men and boys. That year I became private tutor in the family of Yuan Shih Kai, now president; the older boys were dropped from the private school which was continued for about a year under Mrs. House. I remained with Yuan until the Boxer trouble in 1900. At that time I, probably more than any other, was impressed with the opportunity to win China through the medium of Christian education.

portunity of the ages was before the Church in the demand of the youth of the higher classes of China for English and a modern education.

It was after an hour's address which I gave on this subject, the 11th of February, 1902, before the Presbyterian Ministers' Association of New York, that Mr. W. Henry Grant, Trustee of the then projected undenominational Canton Christian College, who had listened to the address, asked me to come into the service of this institution, and for ten years I have been associated with it promoting its interests in America. Last year I made a trip to China for closer study of the Canton Christian College and observation of the educational situation in the country at large.

For twelve years I have been doing what I could to awaken the Church and individuals to an appreciation of the tremendous importance of rising to meet the new situation; a situation surpassing opportunity, and immeasurable in its possibilities. For two years up till 1902 I had the field almost to myself in this work of calling attention to the educational opportunity in China, but about that time others began to voice the call, and by 1905 it had become the most widely heralded and most earnestly emphasized of missionary facts. **Everywhere speakers proclaimed that a wonderful day of Christian opportunity, such as the world had never seen, had dawned in China in the demand of the best youth of the land for English and a Western education. Missionaries, travelers, commissions, conferences, great conventions, all said the same thing. The chorus filled the land. Everybody talked, but few did anything. And so it has continued to this present hour.**

To meet the new situation, a few in the field have struggled with hands almost bare, a few at home have sought to co-operate with and to sustain them, a few individuals have given of their means, and given generously, but as a whole the Church, although endowed with every needed organiza-

tion and resource, has thus far revealed a practical incapacity to meet the situation. Big schemes have long been in the air on various sides, but the years have gone by and almost nothing has yet been done in definite response to the peculiar opportunity of the time, almost nothing more than would have been done in any case as a slow growth and development of existing work under old conditions.

It may be asserted carefully and solemnly that American Christians have failed utterly to rise to the occasion and that the failure has been an appalling one, humiliating and disastrous.

I do not hesitate to say that the opportunity for Christian education in China was as great twelve years ago, immediately following the restoration of order after the "Boxer" trouble, as it is to-day, and certainly in some quarters it was greater. There was then a newness and intensity in the desire for the new learning that certainly is not now surpassed and probably not equalled, and Christian teachers and schools would everywhere have been welcomed. Twelve years of perfectly open opportunity for a mighty movement have gone by and there is only a beginning of a response to it.

Educational work of importance was being done prior to 1900 and it has been continued with some growth since and some new work has been begun; but **in definite response to the majestic situation offered in the call of China for our help in her educational need nothing worthy to be mentioned as a response has been done.** Had there been any adequate response, any doing even so much as might easily have been done, the Church in China might to-day have been leagues onward in the mightiest highway of opportunity that the Christian world has ever entered instead of still standing more or less bewildered at the entrance to that highway, wondering what is best to do and still sending out commissions to discover.

The following facts regarding the Canton Christian College are not presented primarily in its interest. The facts are presented as an illustration of what can be done and as inspiration to immediate and greater action. The writer has had no part in the constructive work of the College and therefore writes freely regarding it.

The Canton Christian College entered the highway of opportunity at the dawn of China's new day with a courageous and progressive policy in keeping with the demands of the time. That policy was to give the Chinese in the name of Christ what they wanted, which was an honest Western education through the medium of the English language and also, of course, to give an equally thorough training in Chinese. Probably no school in China has had a higher standard in its Chinese department.

Pursuing that policy unwaveringly, though often misjudged, this school has gone forward even though, for lack of means, with halting step, until it has by the grace of simple merit become an institution of commanding importance. Since locating on its new site in 1904 it has grown with a rapidity probably unparalleled in the history of such institutions, having in the autumn of 1912 428 students in all its schools, with grounds, buildings and staff proportionate. Its standard has been so high and its work so thorough that its students so far have taken practically all the indemnity scholarships in the government examinations for the province. The Christian character and activity of its students, although nearly all from leading non-Christian families, are remarked wherever the College is known. It has given an education, a training and a discipline,—mental, physical, spiritual,—that has developed a new type of young manhood of an excellence never before seen in South China; and young as the institution is it has gained the hearts of the people in "The Two Provinces," in America, and wherever the Cantonese, that wonderful people, are scattered the

world over. The recent subscriptions of \$80,000.00 gold to the dormitory fund of the College by the Cantonese in China, America and elsewhere, \$60,000.00 of which has already been paid, is one evidence of this fact.

This liberality and the very substantial fees paid by the students also prove the readiness of the Chinese to co-operate generously in educational work which is of such character as to meet their need, and command their respect, a fact of the greatest economic importance. There might easily have been a dozen such institutions well under way, with an established policy and a strong hold upon the great centers instead of there being generally only beginnings with unsettled policies.

This College has been unusually free to proceed in a progressive and untrammelled way. It has been unusually wise in seeking to meet the need of those who are natural leaders of Chinese life and who are able by fees they pay to make possible a work that otherwise would not, thus far at least, have been at all possible. It is because a few attacked the educational situation at Canton with the right policy, with faith and determination, that the Canton Christian College is to-day the most widely known, and the most highly regarded of any educational or other institution or enterprise, native or foreign, in South China. It has not only become a school; it has possessed a province, and, great as is the task, it may hold it and actually give South China a Christian civilization if those who love the cause of Christ will rally to sustain the effort.

It would be nonsense to suggest that this College is the only powerful Christianizing force in South China, but it is the only institution being developed to train leaders of the first rank. Other agencies may lead many of the people into the Christian life, but it is to the Christian colleges we must look for the trained and masterly men who in this day of rapid transformation shall be able to lead China into

a Christian civilization; men who like Dr. Sun Yat Sen shall dominate the heart and thought of a nation; men like W. K. Chung, graduate and Dean of the Canton Christian College, who while still retaining his connection with the College, has been appointed by the new government Commissioner of Education for the Two Kwang Provinces. Professor Chung may alone accomplish more for his people in the things we desire for them than any other present influence.

The Canton Christian College stands as an evidence of what might have been done, readily and at a moderate cost, all over the land during the twelve well-nigh wasted years that have passed since an awakened China felt her need and welcomed our help

The accomplishment of the Canton Christian College is small, however, compared with what it might easily have done with a little additional support. At comparatively slight additional expense this College might have developed five times its present elementing school work, it might have advanced much more strongly the work of the entire institution, and it might have exerted a much greater influence upon the province. Take one item alone. Three of the very best men ever connected with the institution were lost to it for lack of suitable houses for their small families. At comparatively small additional outlay the College might now be doing for the neglected daughters of the gentry what it is doing for their sons with a consequent greatly increased claim upon their interest and generosity. The entire institution should before this time have been put on a substantial financial basis. Instead, it still exists in a precarious condition of hand to mouth existence, while holding, for Christianity, civilization and the world's welfare, the most, or one of the most, important and strategic positions in all the world.

The task of securing in America a vital interest in the magnificent opportunity which confronts the Canton Christian College in South China has been an almost impossible

one. What it is doing in its field with limited means is a double proof of the mighty work that could have been wrought throughout China if there had been even a moderate general response to the urgent plea of the last twelve years. One who has been in the presence of the unspeakable privilege offered by China's transformed desire and has seen the distressing and disastrous loss in Canton and in other great centers of opportunity, need not fear extravagance of speech when he says that the loss through this lack of response to the call which has for years been ringing in the ears of those who profess allegiance to Christ is in truth a Tragedy.

Consider Nanking and the Christian University. By a recent union of **all the educational work that has been growing for a generation under several denominations** in that important center, it was possible to show in June, 1912, all told a value of about \$125,000.00 in property, \$45,000.00 in endowment and \$45,000.00 in recent subscriptions.\* Consider this, as the permanent investment of Christianity, during the work of a generation in that which is key to the whole missionary situation, Christian education, at the natural center for a hundred million of as capable people as any in the world. Consider this, as the answer of Christendom to the vast body of students, the natural leaders of this people as they have for the last twelve years been standing before us with open minds and hearts actually asking for our help. Consider this as the measure of the response of the Church as it has stood for these twelve crucial years before a field so vast and so white to the harvest that what our Lord looked out upon was petty in size and green in the husk in comparison.

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\*By the action of the seven leading denominations which make up the Nanking union, under the leadership of Rev. J. E. Williams, there has been a substantial start made during the six months since June, 1912, toward establishing the University on a substantial basis. This is a hopeful sign.

**Lift up your eyes, and look on the fields; for they are white already to the harvest. And (lest we forget) he that reapeth receiveth wages, and gathereth fruit unto life eternal.**

Had we done our simple, obvious and easy duty we might to-day, as was perfectly evident years ago, be providing the Christian teachers for the new government schools, and the leaders in all lines of official and professional life, not excepting an efficient ministry. With every needed resource at hand we still stand helpless, taking years to consider, when we might start, almost in a day, and bring quickly to a vast success a movement that even now before it is too late would lay hold of the best youth in all parts of the land, would win many, many of them to Christ and would prepare them to lead their own people into the light and strength of a new life.

Not only has the Church at home failed to appreciate the opportunity, and not only has support been lacking, but the existing agencies and schools have with few exceptions been equally slow to adopt a policy either in keeping with the demands of the time on the field, or inspiring to the Church at home.

Take an example of the loss sustained on this account. Ten years ago the missionaries of an ancient and important city were besought by the gentry to open a school for their sons to teach them English and the Western education, but those who were so invited felt no call to give this cup of cold water to satisfy the mental and heart thirst of a people, for, it was said, they only desired it for selfish reasons. There was no faith in the power of the Gospel to transform these coming leaders and the call was unheeded. One young man who saw the vision and wished to enter work for the gentry was looked upon as a traitor to his mission and was refused permission. What is the result? There is near that city indeed an excellent missionary institution where

some advance steps have recently been taken. Gathered largely from the missions of the district this College has a fine company of students, but they might not simply have built a school, they might have moved a province. The people of this city having been neglected, the gentry have largely lost faith and interest in the foreign schools and have developed fairly satisfactory, though non-Christian, schools of their own. So it is to a greater or less extent throughout most of the country. The finest period of our opportunity has been neglected and has slipped away. By a right policy, an immediate and mighty effort, we may yet win favor and a position of strong influence, we may yet win the ground and do the work to which we were called, but **all over the land twelve years of supreme opportunity have passed and passed forever.**

The loss, almost unheeded, entirely unnecessary, the incalculable loss, of the unspeakable opportunity of these twelve years in which the leaders and even the masses of China's millions might have had their faces turned toward Christ; the loss to the people of China, to the world, and to the Kingdom of God; this loss, is an immeasurable, a bitter and a heart-breaking **TRAGEDY.**

## The Crisis

EVERY one who is familiar with the situation in China understands that owing to the rapidly changing conditions, the peculiar opportunity which was so fully ushered in twelve years ago, is now passing speedily and forever. It is NOW or NEVER; and the thing to do in this Crisis is so simple and so obvious that even the most ordinary man can understand it.

The fact of first importance in any present discussion of missionary problems in China, must be this rapidity with which the opportunity to grip the situation is passing. Unless we enter the open gates at once with some policy that assures immediate and vast results, soon we will need to lay siege against walls of self-sufficiency and false beliefs that we can never hope by any means widely to overcome. To delay now even three or five years in the strong inauguration of a new crusade will be fatal to our greatest success.

A policy that would now as an emergency measure send out a large number of men and women for evangelistic missionary work, indispensable as such missionaries may be, simply will not meet the case. It would be five years before the best of the first of these could know the language well enough to begin to be really effective workers. It would be much longer still before those who have not dropped out by the way would have become an effective body of missionaries, and then upon their few shoulders would rest the burden of evangelizing the vast communities in which they would be placed. In the words of Jethro, "This thing is too heavy for thee \* \* \* Thou shalt teach them \* \* \* the work they must do \* \* \* then thou shalt be able to endure and all this people shall go to their place in peace." (Ex. 18:18, etc.)

The demand of the times, which is the demand of a crisis

in the history of a fourth of the race and perhaps of the world, is emphatically that we work on a policy that promises quick results and that promises through a highly educated leadership to multiply our own lives many fold.

**The key to the whole situation must be an educational policy which will make it possible, if it is possible, to immediately lay hold of thousands and very soon of almost tens of thousands of the boys and girls of grammar school age, who must be from the most cultured and prosperous homes in the land, from among those who are able and glad to pay, at least to a large extent, for what they get as well as from among the poorer classes among whom most of our educational work is now done.**

It is impossible to do this through the medium of the Chinese language. If that is our only hope then our cause is already lost, the crisis cannot be met. If the teachers to be sent out must wait till they know Chinese well enough to teach in that language and must give their students an education worthy of the name in that language, then the day of opportunity will long have passed as for twelve years it has been passing, before even a start is made.

But there is a method whereby the task that is set before us can be done. It has already been proven in actual experiment on a substantial scale under varying circumstances and in different places in China, and also in different lands, especially in Japan, that in the English language we have an instrument ready and fit whereby swiftly, surely and almost easily we may lay hold of China's youth, meet the crisis and save the day for a Christian leadership, a Christian civilization, and a Christian people in the land of the mightiest oncoming host the world has ever had to reckon with.

## The Imperative

**T**HERE are sound reasons on general principles for the use of English in all our teaching of Western subjects; for one thing, the Chinese want it and are not much interested in any education we foreigners have to give that does not put it first, and educate through it as a medium.

Another prime reason for giving an education in English is that our business as educators is, and as missionaries, ought to be, not to do the great things that are waiting to be done in China, but to train the leaders who will themselves develop their own educational system and to some extent their language, who will evangelize their own people and who will work out their own problems of all kinds as no foreigners can ever do. Let no one suppose that the Chinese are lacking in the qualities required for eminent service in these fields, if properly trained. Our business is to train leaders of the first rank who will themselves go out and lay hold of the people and the resources of their country and make a new and worthy China. It is simply impossible to now give through the medium of Chinese the education required to develop such leadership; there are neither the teachers, books nor words that would be required. Also the English language at the present time has itself a powerful influence on the student. It is like foreign travel, it opens to him new worlds, it is like a great classic rich with new ideas. As one qualified to speak, wrote regarding the Canton Christian College: "Through English it is possible for you to give the most thorough development of mind and heart, sending out a unique band of young men destined to change the current of history in South China instead of merely giving a creditable course of instruction and exercising only a limited portion of the possible influence upon the prov-

ince, \* \* \*” “It takes time and hard labor on the part of teacher and student to make a man of the modern type out of a crude Chinese boy, and English is the best medium through which to effect the transformation. The very language itself alters the mind of the person who learns it.”

Or there may be quoted the words of another who in speaking of the extreme difficulty of putting into Chinese language a correct and inspiring expression of Western thought with its higher spiritual meaning, says, “The English language has developed with the mind and spirit of Christianity, it has its very being in them. Christian civilization is the very breath of life within our English speech, and cannot be put into another language except in some fashion of slow growth. Introducing the Chinese child to the English language is opening to it not only the wide fields of English Christian literature and Western civilization but the very spirit of Christian life.”

It will stand the test of every criticism that, on general principles, the educational work which we foreigners do in China, in this generation at least, must be done through the English language to be powerful and effective in developing men and women of strong character who shall rank with the best of their foreign associates and who shall be thoroughly fit leaders of their people. But even that is not now the point, the vital consideration now is that only through English is it possible to do quickly, before it is forever too late the thing we must do if we are to lead China into a Christian civilization or if Christianity is to hold a place of high importance in the land. If there is any other way it has not yet been revealed. It is not the love of English nor the desire to propagate it that is back of the demand for its use. As gladly would Sanskrit be used if by it the task could be done.

It is perfectly evident that the permanence and power of all our mission work, of the Young Men's Christian As-

sociation or the Young Women's Christian Association, or Christian enterprise of any sort in China depends upon the thoroughly trained Christian leaders who shall have been educated in large numbers in the Christian colleges within the bounds of the country itself. If we fail in this we fail in everything and we shall fail in this educational effort in most parts of the eighteen provinces unless there is an immediate advance incomparably more rapid and more wise than during the past twelve years. Such an immediate advance can be made only by throwing into the field at once companies, almost regiments, of young men and young women having the missionary spirit who have had some training as teachers. Under the direction of the present organized forces on the field these should be a far-flung battle line entering, without a day's delay for language preparation, into the mighty campaign of elementary education to be conducted in the English language. Do this, and within two or three years thousands of boys and girls will be prepared for the best that American teachers can give them, teachers who even in the higher grades will not be delayed a single day after arrival on account of language.

**This is The Imperative. This is The demand of the hour.** Such a policy will mean victory, any other policy means delay, defeat and ultimate rout; and by this course of action there will be real preparation made for the projected and much talked of universities, for which there are few students either now or in prospect.

There is in a certain important city in China a school of about two hundred students conducted by one of the leading missionary agencies. This school is in a position of large and important possibilities and might be an inspiring success, but it is quite undermanned and hesitating in its policy. What would one expect the authorities of such a school to do in this wonderful time? The only thing to do would be to adopt a progressive policy, get into line with the whole

modern progressive movement in China, send out a half dozen select young men, and get to work at once on the students they have and as many more boys in the lower grades as they could care for. Within two and three years this school could have a hundred, and then two or three hundred, boys well grounded in English, well on in the grammar school work and ready to go forward in English for their higher school work just about as readily as American boys of the same age, under their American teachers who would not need to know anything of the Chinese language.

What actually has been done has been to send out one married man to teach science. As this school has only recently introduced English and only as a branch, this doubly expensive man must spend years in Chinese language study before he can teach anything at all, or he must do the very thing here advocated, teach English, but only as an educational subject, not as a policy of conquest. And so it goes. This school is not a particularly exceptional example. It is still undermanned, its policy indefinite and its results disappointing. At such a rate we will never, *never*, NEVER do anything adequate in China.

Few realize the ease with which well taught Chinese youths learn English, or, on the other hand, the constant and great difficulty that the Chinese have with their own written language. A senior Chinese student in this country who speaks English fluently and is well trained in Chinese, said to me recently that he could learn more English in two years than Chinese in five, that it was easier for a Chinese student to learn English and to go on with his higher education in English than it would be to learn the additional Chinese that would be required to go on with even such higher education as is possible in Chinese. Two years of English puts the average student where he is able to go on with his work in English without serious difficulty.

It should not be supposed that we must wait till these

students are graduates and in positions of influence before we can capture the heart and mind of the people, before our work is effective in winning us a place of influence and power in the community. The very gathering of these children into schools, of the type mentioned, giving them, and giving them well, the English they want and the kind of education they want will give us almost at once the fellowship in the community and the hold on the people which we covet, will put and keep us in the vanguard of the new education, and will enable us to help the Chinese as they struggle with their problems. The confidence, friendship and co-operation of the people are what we want and this is our quick and easy and certain way to possess them.

**If you purpose to do anything for the Kingdom of God in China—Do It Now—Not waiting for others.**

## Notes

**Stated briefly**, the vital and timely elements of a winning educational policy in China must be emphasis on Elementary Education, Western education to be given in English and a determined effort made to win the well-to-do and cultured classes, especially by an educational program that will command their enthusiastic interest and support.

Timidity and hesitancy regarding the course advocated has been because of the supposition that from the sons of the gentry we could gain few or no converts and the fear that by an education that opened the avenues of the world to young men from Christian families we could gain few, if any, Christian workers or teachers or ministers. Where is our faith in the Gospel, in the power of God and in our own enduement for our work?

What are the results in the Canton Christian College which has been conducted on the policy here commended? Take for example the Dean, Prof. W. K. Chung, a man from the first rank of the gentry. A graduate of this College, a benediction to the school, an apostle to his people, one of the most potent Christian personalities in South China to-day; not a minister, but a layman, yet a bold preacher of the Gospel.

Look at its students who are attending colleges in America, many of the forty being earnest Christian workers. I have been closely associated with one, in college in the West, of well-to-do but non-Christian family, who has every Sunday been teaching or preaching to his people; a devoted and faithful worker hardly knowing whether to become a preacher or an agriculturist, so great is his people's need of his help in both directions. Such a man wherever he is will be a power. The other, who comes from a Christian family and has received aid, is in college in New York preparing to be a

teacher, yet he is said to be one of the most effective preachers and Bible teachers among the Chinese in the city.

Look at the twenty or more young men, mostly from well-to-do and non-Christian families, that go every Sunday from the College which is as yet but little more than a high school, preaching and teaching the Gospel in the villages round about and planning how they may evangelize the neighboring villages, with their tens of thousands of people, wherein there seems to have been no mission work whatever done. Look at the hundred students in volunteer Bible classes, or consider the quiet effective personal work of the Christian students for their fellows, or their work of love for the children which has alone established the kindergarten and primary school and has made it the pride of the place. These are some of the many manifestations of an earnest Christian spirit which fills the school and makes it a place of gracious power. And remember that these students are nearly all from non-Christian, well-to-do families of culture and pride.

Afraid we cannot make preachers? We can make almost anything we will of our students, and our most effective influence is in the close contact we are able to have with them through the common tongue, English.

The fact is that while the results of teaching English in the past were often unsatisfactory, the reason was that the general education given was not such as to fit the student for any position of leadership or importance, it was not sufficient to give him the standing of a cultured, educated, efficient man. His education was most meager, his occupation could only be that of a helper or subordinate. Giving such a student English, at a time when few Chinese were able to speak English, paved the way to a good salary in commercial life and the temptation was at times too great to be resisted. No such difficulty arises where the educational work is thorough and advanced and where a high in-

centive is furnished by wide-awake Christian teachers. English does not become in such a case a snare, but a help of the first degree.

**It is worthy of note** that at present no teacher on the staff of the Canton Christian College has had a theological training. The success of the College has been gained solely by a competent staff of American Christian men having associated with them efficient Chinese teachers who are being developed in increasing numbers from among its own students.

The staff is made up of men who love their work, who are deeply interested in their students, and who when they teach the Bible, teach its great truths simply and earnestly, and prayerfully seek the salvation of their students, winning them to a Christian life and service. Here is a field of service second to none, now open to the Christian teacher.

**Most American teachers** should study the Chinese language and every school of importance should have members of its staff who are specializing in it, but valuable as a command of the Chinese spoken language is its acquirement is not necessary to success, and has no bearing upon the campaign which must be immediately waged if victory is to be won.

**Education for women** must keep step with education for men. Both may be conducted with economic and other advantage under the same administration, and both will be equally appreciated and supported by the Chinese.

**It is taken for granted** in this paper as being understood that a thorough training in Chinese is essential for every Chinese scholar. Chinese teachers are available for this work.



